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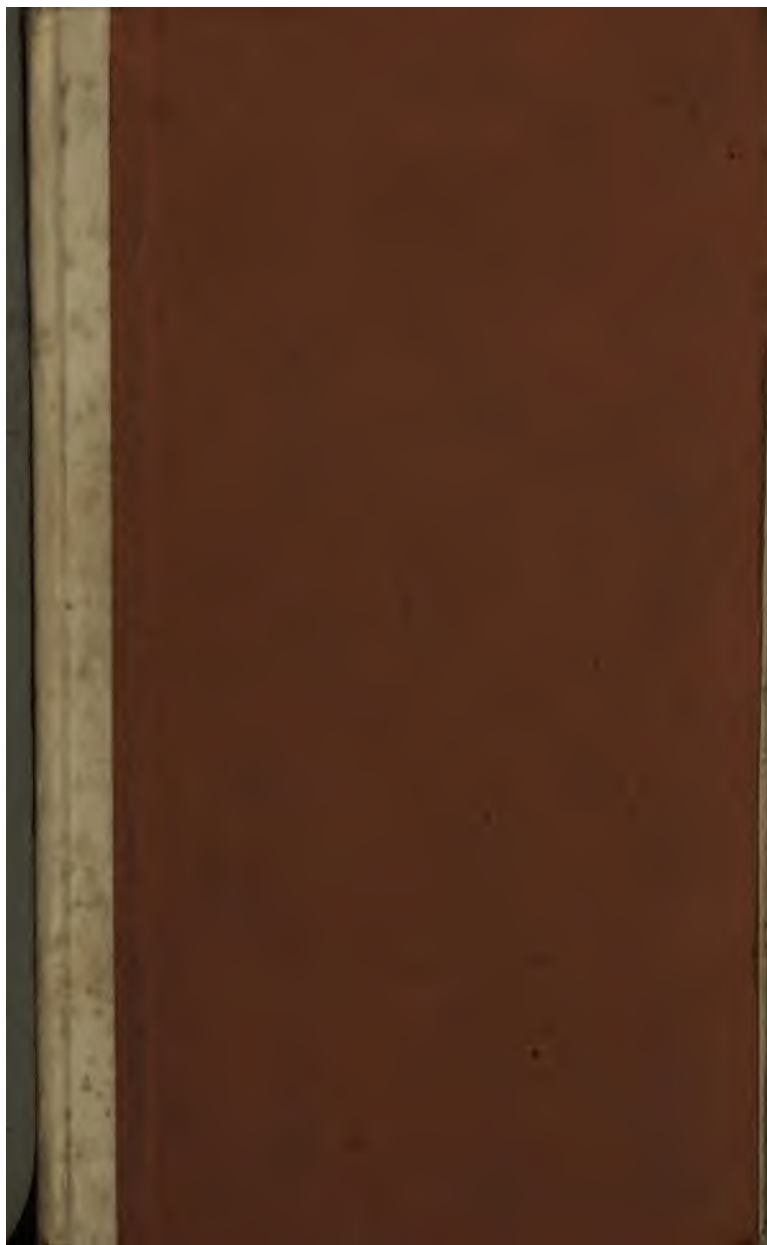
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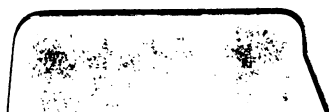
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SERMON

Preached by

BLACKFRIER & CHURCH Glasgow

On Occasion of the

PRESENT REBELLION

To which is added

DEDICATION

to all the Garrison in

NORTH-BRITAIN.

By James M. V. D. M.

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GLASGOW Printed

At the ...

22 of ... 18...



To all the *JACOBITES* in North-Britain, the following Discourse is Humbly Dedicated.

Gentlemen,

I have taken the freedom of dedicating the following discourse to you, as the only persons most nearly concern'd in the subject matter of it. You know you have not been a wanting on every occasion you thought most proper for your purpose, to endeavour the restoration of the secluded race of Steuarts. This you have done from your being nurs'd and train'd up in the false and slavish notions of passive Obedience, Non-resistance, that the crown of Great-Britain is inalienable belonging therefore to the Steuarts by lineal succession, founded on Hereditary and indefeasible right.

The partisans of the late King James, whose principles you inherit, and from whom you derive your common appellation, were They that laid the train for blowing up that unhappy Family's title to the crown, which has proven

as fatal to their claim as the Gun-powder treason would have done to their persons had it succeeded. By instilling into him the high-flown notions above specified, and by his assuming and their ascertaining to him such high prerogatives and supports to his royal dignity, as set him above all laws; they taught him to unking himself, and equipt him with such armour as was fit to set him out a complete and well accomplish'd Tyrant, For the true character of a Tyrant is that he is one ambitious of absolute dominion, and oppresses his subjects by a lawless authority; whereas that of a King's is, That he possesses his kingdom as receiving it from his subjects, upon certain conditions prescribed him by law.

His fawning Flatterers had a common saying among them which they gloried in, as if it had been something elegant and fine, namely, That their King had a divine right, & therefore he would not be a slave to the laws. And tho' they were not able to prove the first part of their assertion; yet their King made good the latter part of it: For, in fact his whole reign was but one continued act of Tyranny directly subversive of our laws and constitution.

But in opposition to this brew'd saying of
their:

heirs a very ingenious, great, & noble author, mean, my Lord Verulam tells us, That the people have as good a right to their laws, as to the air they breathe in; & he that perswades his prince to break them, is as great a traitor to him in the court of heaven, as the villain that draws his sword upon him in his own palace. If this be true (as I doubt not but it is,) then they who taught and encouraged him to usurp the whole Legislative-authority into his own hands, to dispense with, and annul the laws without consent of parliament, and to unhinge the whole constitution, which was a necessary implication in common sense, that he renounced his Kingly-office, and would not govern by those laws that made him king of Great-Britain; and you their successors in principles by hereditary right, may easily see at whose door, the charge of that secluded Family's misfortune, is to be laid.

His main design being utterly to destroy the laws and constitution, that by his coronation oath, he had sworn and promised to preserve and maintain, and affecting an absolute and despotick power; he stood in need of a title superior to the laws he had sworn to govern by: and therefore his flatterers contriv'd one of a divine original to support him in what

he was grasping after. Therefore to show the world that he was in the full investiture of his own hereditary and indefeasable right, he imposed an oath upon his subjects in this kingdom, which ran in this form, You shall swear to the utmost of your power, to defend assist, & maintain the King and his successors in the exercise of their absolute power. If this was not a full stroke of arbitrary power and absolute tyranny, I can't tell what is; seeing it was in itself subversive of the whole constitution, as being an obligation to support a power destructive to the whole frame of the Government. And tho' God has invested Kings with a power to do justice; yet he has nowhere, nor in no time given them a power to commit violences, and to convert their authority unto a power of destruction. But alas such was the unhappiness of this misfortunate Prince, that this divine right of his being but an ignis fatuus it died before himself, and the divinity of his office was more mortal than that of his person as well it might, it having no Being save in the busy brains of its first centers.

The Royal dignity of Great Britain is so far from being a despotick kind of government that it carries along with it in its very el
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a mixture of interests betwixt King and
 e, and lays an Obligation upon the King
 vern according to law, and not by his own
 rary will. In case then the King will
 govern by laws, nor listen to wholesom
 ce ; but places such evil Ministers and
 fellows about him, as join in combination
 him, to crush, break, and tear in pieces
 whole frame of our constitution, turning
 y thing topsie-turvie, according as his
 frantick humour prompts him to, as you
 w the late King James did. Then in this
 , the people or the great estates of the na-
 in their name, and in their own, are at
 rty to assert their natural rights and pri-
 ges both sacred and civil, and to confer the
 al dignity on the next prince of the royal
 ad, being protestant, and in whom they
 re most confidence, to govern according to the
 own laws of their constitution. The reason-
 eness of this appears, because the necessity
 ublick safety, is a law so sacred and invio-
 le, that it nullifies all others that oppose it,
 iustifies all the revollutions & settlements
 the world, that are built upon this foun-
 ion. And however contrary your principles
 y be now to mine in this ; yet I am per-
 aded in my conscience, that your principles &
 ne will be the same, whenever your Divine-
 Right

*right King, shall act the part of a Tyrant ;
some little time upon your selves.*

*Seeing then after the strickest enquiries
are able to make; we can't find this divi
right, nor this lineal Hereditary and Indel
fable succession, which you so earnestly conte
for, granted either by the law of God, as fou
ded in paternal or patriarchal authority ; n
morally impress'd on human nature ; nor
sitively reveal'd in holy scripture ; nor yet
we descend into our own histories, since the
we see many warrantable interruptions of li
neal Succession, and next of blood, when t
publick good made it absolutely necessary : I
must therefore look upon it as a mere chimer
or a politick stratagem, invented to introd
an unbridled tyranny, under the cover of Ro
al Authority.*

*And therefore, my brethren and countr
men, Seeing that as often as you have been e
gaged in this desperate enterprise you ha
now in hand, So often has the mighty arm
wise providence of God been against you: Ma
I hope then that now you will no longer inf
on these fanciful but groundless maxims up
which you build your seditious resentments
for these are but ill tim'd notions that slack*

our duty and thankfulness to God, for the happy constitution you live under, and hinders our obedience to your rightful and lawful Sovereign King George. You know Gentlemen, that the great estates of the nation have sworn allegiance and fidelity to the illustrious House of Hanover continuing protestants, and maintaining us in the free enjoyment of our religion, rights, laws and liberties, in all which, consists the true essence of a rightful and lawful King ; For us then to be perjur'd and perfidious by withdrawing our Allegiance, (how little account soever some Men of your principles may make of this) would be to involve ourselves into national Guilt ; and you know that the immediate and natural tendency of national guilt, is to draw down national Judgments which God in his mercy avert.

I hope therefore Gentlemen, That you will now cease to be the party of a deluded faction, and no longer go on to be the bane and pest of civil society ; to ruin your selves, families and fortunes ; nor expose your native country to bloodshed at home, and to dangers from abroad, for the sake of a Popish Pretender (who owes his all to a French Tyrant, and by whose maxims he is govern'd,) when you neither can, nor ought to do him any service.

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And seeing by the law of nature, the design of government, and the practice of all nations in the like cases, The late King James forfeited his just right and title to the Crown Great Britain, as also seeing the great estate of the nation, did no more than assert the own right in shutting the door against him who had first excluded himself, and made it fast after him by an Act of the state, and selling the Government on the spot it now stand. His descendants then have no more a just title or claim to it, than the grandchild of a Traitor who by law for treasonable practices, has forfeited both life and fortune, can have claim to his grandfather's personal estate; from his Plea That he had no hand in the treason. And therefore Gentlemen, you ought not Honourably to deliver up that pretence which you can no longer defend; and by laying down private interests and passions, pay your cheerful and unfeigned obedience, where divine providence, the laws of God, the supreme law publick good, the laws of the land, and a personal merit makes it due.

Nun



Numbers. 14. 4:

And they said one to another, Let us make a Captain, and let us return into Egypt.

T H E S E are the Words of a murmuring discontented People, whom neither the many Deliverances they meet with, the kind Guardianship of Almighty God, nor the many Miracles they were surrounded with, could tye down to their Duty. Tho the Heavens were Armed in their Favours, tho' they were continually entertained with something or other that was surprising ; and a kind Providence had conducted them thro' the Wilderness, ever since their coming out of *Egypt*, to this Time , and tho' God himself by the mild Ministry of *Moses* and *Aron* was their Leader ; yet nevertheless upon every little difficulty that presented it self to them, the Seeds of murmuring and discontent, were still springing forth in the fruits of Scdition and Rebellion:

In reading the History of their Stages thro' the Wilderness every one may easily, see how unreasonable they were in their Repentments, by observing, That one main ground of Complaint was, that *Moses* had changed their Condition for the worse in point of Plenty. Quickly forgetting the Miseries, he had but just now delivered them from, and the pleasant Land to which he was conducting them ; they fall a Murmuring against him, not standing openly to revile and accuse him, for bringing them out of *Egypt*. In one place they complain for want of Water ; in another that their waters were not sweet enough. At another Time, they complain that their Bread is like to fail them, upon which, God by a Miracle of his Power and fatherly Indulgence, sends them *Manna* from Heaven. In a little time they grow weary of this also, and will not be content unless they have changes of Provision ; and therefore they fly upon *Moses* in their opprobrious Speeches, with as much rage and fury as ever.

Another charge they bring in against *Moses* their Prince was, His partiality in the Administration. They murmur and Complain, that they who were equal in figure and abilities, were not made equal
in

in Favours and Preferments, and that the publick Administration ought to be spread into more Hands. This was the quarrel of the Princes against *Moses*, and of the *Levites* against *Aron*; and being a joint discontent in Religion and Policy, and engaged in by Men of Interest and Resentment, it did not End here in murmuring and reviling only, as the rest had done; but broke out into an open Rebellion, under the management of *Corah*, *Dathan*, and *Abiram*.

Another Head of Complaint was, That *Moses* their Prince had exposed them to great Dangers, and engaged them in a long and hazardous War. Scarce had he well begun their Deliverance, but as soon they reproached him to his Face, as you read, *Exod. 14. 11*. And in like manner when they were just about to enter into possession of the Land of *Canaan*, and had sent their spies thither to view it: upon an invidious and malicious report they brought back, *namely*, That the People were strong, and liv'd in wall'd Cities; and that there they had seen the sons *Anak*, who were Giants and Men of great Stature; therefore the *Israelites* imagining from such a Report, that they were engaged in a long and dangerous

ous VVar, before they could come into quiet Enjoyment, of what they had so long in Expectation: They fall again up-
 murinuring against *Moses* and *Aron*, and fi-
 unto them, *Would God we had died in the
 Wilderness, wherefore hath the Lord brought
 us into this Land to fall by the Sword?* &c.
 As you see in the VWords preceeding
 Text.

These were some of the Grievances that
Moses and *Aron* stood charged with: As
 as to the Body of the People themselves
 there appears in the whole of their Beh-
 viour a strange forgetfulness of their late
 slavery, a fretful weariness of their happy
 Deliverance, and an unnatural longing to
 return again into *Egypt*. This we see, the
 plainly intimate on every small Discon-
 tent their Minds were rankled with. And he-
 in the VWords of our reading, they carry
 on their seditious Design So far as to purpose
 the chusing of a Prince or Leader, who
 might conduct them thither. *And they
 said one to another, let us make a Captain
 and let us return into Egypt.* Not that we
 can suppose, as Stupid and Senseless as they
 were, That they could have lost all sense
 and remembrance of the miseries and Oppres-
 sion they were under whilst in *Egypt*

But probably they flattered themselves with the hopes that one King of *Egypt* having lately paid so dear for oppressing them, this would be still fresh in Memory, and that the succeeding Kings taking example by his Misfortunes, would at least indulge them in the free Enjoyment of their Religion and Liberties, and would therefore be far from venturing upon the same oppressive Methods, lest they should be punished with the same tokens of a divine and speedy Vengeance.

The occasion then of this seditious Concert the *Israelites* were guilty of, being a little opened up, and there being so clear an Analogy betwixt their impious murmurings, and those of our own Malecontents at home, as also betwixt the illusory hopes of the one and the other, respecting Religion and Liberty, and that things would turn out more favourable to them under Subsequent Administrations, than they did in the former ; I think these V-Vords now before us, may by a very easie Transition, be fairly accommodated to our own Circumstances and Times, Seeing a parcel of Turbulent and Seditious Spirits, have risen up in a treasonable Manner to embroil the State, to disturb, and if possibly they could unhinge a Constitution that all Europe admires

mires and envies us for: I shall there need to give you no Explication of VVords; but shall only substitute the Northern Rebels in the place of those Serious *Israelites*, and then the Text will shew a short but natural paraphrase will run thus: *And they said one to another*, (That is, the Northern *Highland* Rebels) *Let us make a Captain*, (That is, Let us make choice of the *Pretender*, or of his Son, who is in the Country among us, to be the Head of our Conspiracy;) *And let us return to Egypt*, That is, let us return in our Obedience to the Exil'd race of *Steuarts*, arbitrary, and despotick soever their former administrations were, Let us make our venture, come afterwards what will to us and our Posterity.

Taking the VVords in this view of Life
I shall consider those unhappy Invasions
of our Constitution:

1st. VVith respect unto the Prince
they Act from.

2^{dly}. Look a little into their Designs
this unnatural Rebellion they are engaged
in.

3^{dly}. Consider the mischiefs arising
from such Designs if they should Succeed.

First. Let us look a little into the principles they Act from. And that I may set this in a clearer Light before you, we are here to remember, that one of their favourite received opinions is, That Monarchy and Hereditary Succession is by divine Right and Inalienable ; a smooth and pleasant Doctrine indeed, to Princes that are grasping after arbitrary and despotick Power, as giving them a Liberty to be as tyrannical as they please ; seeing no Man can be said to offend that Acts from the principle of a Divine and Inherent right, for this according to them, can never die, nor be abolished. And as one Mischief seldom comes without another, so this pretended Divine Right of theirs is accompanied with the doctrine of passive Obedience and Non-Resistance. The first sets the Prince above all laws and Restraints, and this other lays his Subjects Necks under his Feet, to be trampled upon or destroyed at his pleasure ; And both taken together, gives licence to all kinds of Mischiefs and Cruelties, and puts it in the Princes Power to be as Arbitrary as he pleases, whilst we by a voluntary Submission, yeild up our Rights, lives, laws and liberties, to all the ravages of a lawless Tyranny.

For Men then seasoned with such pestilential and slavish Notions as these is, is it not plain and obvious to every one whose Eyes are open, that the Principle they Act from, is a Spirit of Faction and Sedition ; a spirit of Pride and Ambition of Passion and Self-interest, that cannot rest quiet under any kind of Government in which they themselves have not a large share ? Being many of them Persons whose vices and profligate lives has rendered themselves and their Fortunes desperate, or else are conscious that their Behaviour in a late Reign has rendered them incapable of Trust and Confidence under the present Administration, they flatter themselves with the hopes of Honours, Preferments, and lucrative parts, from the change and overthrow of our present happy Constitution. They are for the most part, a set of Men who have been train'd up in *Jacobitish* destructive principles, whose whole design is Uturpation and Rebellion, and who are never happy & at rest untill they make others Miserable ; thinking that their own liberty and interests can be secured no way else, Save by oppression and enslaving others.

Alas that ever such a Complaint should have been taken up in a protestant Country;

but is it not too glaring a truth, that they make no Scruple in taking Oaths, nor Conscience in breaking them, thereby proclaiming to all the VWorld, that they are Men of such loose and dissolute principles, and of such abandon'd and slavish notions, that they have wrought themselves at length into an utter insensibility, of their own real and true Interests, so that for a long time, they have been plotting and contriving to overturn a limited Monarchy, to put in its place an absolute Tyranny, and are ready to execute upon every Occasion, whatever is subservient to the great design, of Subjecting Britain's Obedience to the tripple Crown.

No Men more dangerous in a free State than they who have nothing to lose ; for under the plausible pretence of Liberty & Acting for the publick Good, they raise Clamours against the present Administration, that so either themselves, or they who Support them, may get Employment under another. In their pretended Zeal for the publick good, they sigh out their Sorrows for Mismanagements deplore the dangers that hangs over us, and perswades the world that every Thing is out of Order, because themselves are out of Office: And
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therefore all the Specious Pretences they make, that the part they are Acting is from a love unto, and for the good of their Country, can deceive none, but the Credulous and weaker part of Mankind: It is an easy matter to pretend an Zeal for, and love of our Country; this is what all parties and factions make a pretence of, how much soever they are alienated in their Minds from the real and true Interests of their Country. All who set out to Act a Part upon the publick Stage of Life, and especially in overturning Governments, and modeling new Constitutions, let the tendency of this be never so prejudicial and hurtful to the publick good, make use of it to Screen and varnish over their private designs, interests, and Passions. But these Men ought to consider that the Good of our Country which is nothing else in another Expression but the publick good, is the supreme Reason of all Laws, and the great end of Magistracy. The publick or common wealth is but one great Body, and our present rightful Sovereign King George is the Head of it; so that what Members soever withdraws his service from the Head; Let his pretences be what they will, is no better than a Traitor to his King, his Country. and himself.

Let me ask in all Modesty & decency these active State-Members now at the head of some Northern *Vandals*, who pretend to Act the patriot for the good and deliverance of their Country. Can they be said to love their Country who by sowing Sedition and discord, and by cherishing groundless fears and jealousies, labour to divide us one against another ; and to answer their unreasonable passions and Secret designs more effectually, endeavour to keep up parties and factions ? This surely tends to the ruin and destruction of our Country ; because divisions always diminisheth our strength at home, and lessens our Reputation abroad. Can they be said to love their Country, who endeavour by lies, falsehoods and misrepresentations, to alienate and disaffect the minds of Subjects towards their Rightful and Lawful Sovereign King George and his Ministry ? This only tends to blow up the minds of the giddy and seditious multitude, with love of changes and alterations in our Constitution, and to disturb the Counsels, and clog the undertakings of our Governours with perplexities and difficulties. Can they be said to Love their Country who eagerly espouse principles evidently subversive of our happy Constitu-
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tion, of our Religion, Laws, and Liberties, and are desirous of such a Revolution, as would unavoidably subject us to a foreign yoke, and render up good Men to be the sacrilegious victims of *popish* Fury ! This is manifestly a returning into *Egyptian* darkness, bondage and slavery with precipitancy, in defiance of all that God has done so graciously for us. Again, can they be said to love their Country, who join in company with a Gang of Robbers and Plunderers, demanding lawless and exorbitant Contributions under pain of Military Execution endeavouring thereby to destroy one part for the sake of another ? This is plainly to introduce Rapine in place of moral Honesty, and Barbarism in stead of good Manners, and must certainly draw down the commination of the wise Man upon their own Heads, when he says, *The robbery of the Wicked shall destroy them, because they refuse to do Judgment.* And in fine, can they be said to love their Country, who are pleas'd at the success of our Enemies, and troubled at our own ; who are continually aggravating every Misfortune that befalls us, who are ever vilipending the wisdom of our Counsels, and the honour of their Actions, as also the Advantages
that

that flow from them : Such Men as these may pretend and say what they will ; but it is plain, that being under the judgment of a divine Infatuation, they are influenced by a Seditious and rebellious Spirit, & by Some private Interests and passions of their own ; and not the Love and publick Good of their Country.

Secondly: Let us in the next place, look a little into their Designs in this unnatural Rebellion they are engaged in. Their design is plain. It is to set a *Popish* Pretender, who has neither Birth nor Law on his side, upon the Throne of Great Britain in opposition to our Rightful and lawful Sovereign King George who now enjoys it. By this they are endeavouring to carry us back to *Popish* paganism, Slavery and Oppression, like those peevish *Israelites* in our Text, who were content to resume their wonted Bondage and slavery, from which God by so many Miracles, had but lately delivered them. The Person they have chosen to be their leader to conduct themselves and all of us thither, is exactly calculated for that great design. It is the Son of a supposititious Prince, conceiv'd brought forth, and nurs'd up in a *Popish* Country ; and Educated in all the Bigotry and Supersti-
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tion of the Church of *Rome*. One who has made his inroads into our country by violence and oppression, the sure presage of his future Government, if ever disappointed by providence for our Sins, should permit no accession to a Crown. Nor are we to wonder that he has made his entry among us by such violent and oppressive Methods; when we consider that by his false profession in Religion, he thinks that we as *Heretics* are fallen from our Rights; and therefore have no just claim to any thing we possess; and that our consciences, Lives, and Estates are all at his Disposal.

One who is grounded in the belief, that he has a right to do whatever he thinks fit to his Subjects, can never be a proper Person to rule over a Free-born People. If we then choose one to be our captain and leader, whose obligations to the church of *Rome*, has left him no power to protect us if we are *Protestants*, but power enough to execute such Orders in extirpating *Heretics* as that church shall think fit to impose upon him? Or are we to choose one to be our Prince whose Religion obliges him to deprive us of all that ought to be dear and valuable to us, and to strip us of those Blessings that Heaven for so long

Time, has given us the quiet possession of His vassalage to the Church of *Rome*, is such as leaves him no place for Mercy to his Protestant Subjects, without bringing a severe judgment upon himself: For in Case he neglects to destroy *Hereticks*, after he is admonished by that Church to do it; he thereby forfeits his Crown to the Pope; his subjects are discharged from their allegiance; himself deposed, and his Kingdom must be given to another. These are severe Sentences indeed for not being a murderer; but there is still something worse behind: His own eternal Damnation must follow his temporary losses and deprivation in case of Disobedience.

But perhaps it will be said by some professing themselves Protestants, but yet are Bigots to that fondling idol of Hereditary Right and lineal Succession. What matters it, tho' he has a *Popish* Education? He sees the rocks his forefathers split on, he will therefore be so wise as to shun them. If he will not change his own Religion, he will at least give us all the assurances that solemn Oaths, Sacred promises, and the royal word of a Prince, can be binding in That he will indulge us in ours, and support us in the wonted Exercise of all our

ancient Rights and privileges. Since therefore the Crown is his by Blood and Lineal Succession, as descending from our Ancient race of Kings, why should he not have it?

These are soothing words indeed, and is a good Measure answered in the Dedication. But yet in the whole, they seem to me to be but a fanciful Illusion, that will not easily pass down with any, but with such as have a mind to be deceived. For pray can it be expected that one with whom *Papery* has grown up with his understanding should have any other sentiments either in Religion or Politick, than what were breathed in him by the Church of *Rome*? No certainly, the previous obligations he lies under to that Church, has a Vertue to supercede and annul the most solemnities and Engagements he can come under to British *Hereticks*. For any protestant then to think or imagine, that the Son of a *Papist Pretender*, educated and bred up in all the execrable Superstitions of the *Romish* Religion, a Religion of whose very essence it is, to suffer neither Faith, Truth, nor Sincerity to accompany the most sacred Oaths and promises made to protestant Subjects; to pretend, I say that such a Person

Person, would support and maintain our religious and civil Constitution, which is as opposite to *Poper*y as light is to darknets, is to couzen Mankind out of both their Senses and Experience . Or for any Man to think that he would run any of those hazards specified above, or blot his Name in the *Romish* Calander, to preserve a poison d Nation, a Generation of obstinate *Hereticks*, Enemies and Traitors to God and Man, a pack of Sacrilegious Usurpers of their Churches Patrimony (for with such Epithets *Bellarmino* adorns our character) is to perswade the VWorld that our Reason grows downward, and that by imbibing such contradictions, we were preparing our selves to swallow down Transubstantiation also.

From all that can be thought of then, or said upon the matter, their declared disaffection to the present Government plainly tells us what they have in view. Their main design in setting up for a *Popish* Pretender, whose interests and those of *France* are the same, is, to break off the Protestant Succession ; to unhinge our truly venerable constitution, and to usurp the whole Administration of Affairs into their own hands, that they may model, and dispose of them

according to their own minds. Disclaiming the Title of our Sovereign Prince in favour of a *Pretender* of the *Romish* religion; and knowing that their hopes of a *Papish* Successor are for ever cut off, except some bold and desperate Undertaking shall make his way to the Throne, they have assembled themselves into a Number, of condition and inclination desperate enough to undertake such Enterprizes as are agreeable to the principles of that church, and shall be judg'd by their infallible Guide, to be a seasonable Service to the common cause: By this they are endeavouring to get our Religion, Laws, and Liberties wrested and torn from us; to bring us under an arbitrary despotick Government in which they themselves will be the Principle managers, that they may raise and advance themselves upon the Miseries and calamities of others; to overthrow the Mounds that were made for our Security, & to strengthen with a lawless Authority, a *Papish* party: whose consciences lays them under a Necessity of Lopping off both Stock and branch the northern Heresy; to entail Misery, Slavery, and Destruction on the Isles of Great Britain and Ireland, and at length to see our country ruin'd by our being made

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the Vassal's of a haughty and ambitious Tyrant, who is endeavouring by all Sinister Arts and Methods to make himself the universal Monarch, and sole Arbiter of Europe.

- To rise up then in defence of the desperate Cause of a *Papish* Pretender, what is this else but to abett a foreign power, that has been long the idol of slaves and superstitious Bigots, and the terror of all that are hearty and true Friends to law and liberty, and to the interest of a Scriptural and rational Religion.

Thirdly. I come now in the last place to discourse a little of the mischiefs arising from the designs they are engaged in, if they should succeed. But alas, who can tell their Number, or shew them forth to the full in all their direful Effects and Influences? Our possessions, rights, and privileges, would thenceforth, be precarious, and our daily fears would be ever dashing our present Enjoyments. If their wicked designs should ever succeed, (which God in his mercy and favour to these Lands prevent) what could we expect but that the fiery bombs of a *popish* Court, would incessantly be a throwing in amongst Protestants of all denominations, till our ruin &

extermination were utterly accomplished? What could we expect, but that our Religion, Rights, Laws, and Liberties would be brib'd into a conspiracy against themselves, and that both pulpits and press would ring every day in both Town and Country, with such slavish and Arbitrary Doctrines, as these, namely, That Monarchy is a Government by divine Right; That it is in the Prince's power to Rule as he pleases, & that he is accountable to none but God, how tyrannical soever his administrations may be; That it is a Grace and Condescension in the Prince to Govern by Laws; That the only Remedy left to subjects in case the King will tyrannize over their Persons, Consciences and Estates, is tamely to suffer, or as they exprels it, to exercise passive Obedience, leaving the Subjects nothing but Tears to make up their Losses, and prayers to supply them in their wants. Doctrines no doubt of a Satanical Inspiration, invented to promote the kingdom of Antichrist, and being founded on pestilential and slavish Notions, has often been of fatal Consequence both to Kings and Subjects.

All the *popish* writers agree, That every Catholick Prince ought to exterminate his
pro-

x protestant Subjects; that the omission of
 b that duty is damnable, and that the putting
 la them to Death when they have nothing
 r but their lives to lose, is a just and meritori-
 e ous Action. VVe read indeed that the
 T *Roman* Emperors persecuted the primative
 A Christians with all manner of Crueltys;
 ro but yet we do not find that they were so
 12 oblig'd in their Conscience to do it, that
 G they put it out of their power to shew them
 X any Mercy: But that *popery* does it, is
 M known to Heaven and Earth, and they must
 D pull out their Eyes, that will not perceive
 S it.

Of such impious principles are they in
 Religion, that they look upon protestants as a
 nest of obstinate *Hereticks*, that ought to
 be sacrificed to their revenge, and rooted
 out of the world by any means whatsoever;
 and this they say is to be attempted by e-
 very good Prince, according to *Bellarmines*
Salvo Ni Sint fortiores nobis; unless they
 be too strong to be subdued: For other-
 wise with them, even massacres and assasi-
 nations are never condemned, but when
 they are unsuccessful. They reckon fire
 and Faggot a fit application to the consci-
 ences of Protestants, and the destruction of
 their bodies a proper means for the *Salva-*
 tion

tion of their Souls. It is one of their golden *Aphorisms*, That no Faith is to be kept with *Hereticks*; and why then should we ever trust them again, whose religion is Cruelty and blood-shed, and smells so much of the Fire, that the very smoke thereof makes us tremble? Popery, Slavery, Persecution, and arbitrary Power, are birds of prey, that are never to be parted asunder, no more, than popery and idolatry can be severed from one another: How then do we think they will use us, if once they could establish their mischiefs by Laws as bloody as their minds?

If we look into the well compacted frame of our glorious and happy constitution either in a civil or sacred respect, and behold it dissolving and crumbling down by peccemeal, ought not our Hearts to tremble, with horror and detestation at the strange and frightful Catastrophy, at the vile abominations like those in *Ezekiels* vision, that will soon be seen and felt in that *popish* Egyptian bondage these rebellious miscreants are endeavouring to carry us into. Let us draw but the vail a very little aside, and there Methinks I see a body of Sanguinary Laws, transmitted hither from *Rome, France,* and *Spain*, enfranchis'd and made Natives

of Great Britain and Ireland, that these may be our Institutions, and the Measures by which our Religion, Rights, Lives, and Liberties, are to be determined. Methinks I see our supreme Courts of Judicature and our inferiour Seats of justice deprived of honourable Judge and wise Counsellor, and the Benches fill'd with Blood-thirsty and unrelenting Jeoffries and Ballfours, deaf to the cries and groans of oppress'd Widows and Orphans, commanding the severe Execution of their Laws on all such as profess themselves protestants. Methinks I hear as I pass along the Streets the tongues of honest and industrious Citizens uttering their mournful Complaints, That Judgment is committed to the unjust, the Laws to the lawless, Peace to Men of Discord, and justice to Men of Violence. Methinks I see our Temples now beautiful and lovely for purity of Doctrine and Simplicity of Worship, fill'd each with an idolatrous Altar on the East, yonder a Font ; here and there adorn'd with Crucifixes Images and Pictures of Saints, to whom you are to pay religious worship. Methinks I see Priests, Jesuits, Monks, Friars, Father-confessors, with all the different Orders of these religious Furies, entering into our

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Churches

Churches in their proper Habits, theremuttering over their Masses, & acting in a manner more resembling the Spells and Incantations of VVizards, than any thing appertaining to the Christian Religion. Look into our Seminaries and Schools of Learning, that were Erected for instructing our Children and Youth, in the principles of our holy Religion, in moral Vertue, and other useful Branches of human Literature, and there Methinks I see them turn'd into Nurseries of Superstition and Idolatry, instructing them in Jesuits morals, Romish missals, Breviaries, Rituals, Decretals, and other trumperies of that Apostate Church. Look into our Hospitals that were erected by our pious Benefactors for relief to widows and the Fatherless in distress, and Methinks I see them turn'd into *Popish* Nunneries, and our Virgin Daughters of the better Rank, wrested and taken away from the Embraces of their weeping Parents, there to be shut up under the Tutorship of Father-confessors and *Popish* Matrons, to enforce the principles of *Poperie* into their Conciences, under pain of leading them to the fiery Stake, in case they prove refractory. Look out from our *VVindows*, and there Methinks I see our
Street

Streets throng'd with processions of the Host, accompanied with a furious Rabble of superstitious Bigots ready to Assassinate and murder every one they meet with who don't bow the knee, and worship it.

These my Brethren, are some of the Evils and Mischiefs that would unavoidably befall us, if ever *Popery* take place again among us. But Ah! who can tell over all the Ruins, Miseries, Desolations, and Hardships that would be daily rushing in upon us like a Flood till we were quite overwhelmed, if ever a *Popish* Prince sway the Scepter of these Realms? Confiscations of Goods, and Estates, Rapines, Imprisonments, Banishments, Excisions, Hangings, Beheadings, Burnings, and the cruelest Engines of Torment that enraged Fury could invent, would all be thought but wholetom Severities, soft enough to exercise upon poor protestants for their Obstinacy.

Nor are these Things my dear Countrymen, mere Chimera's, or fanciful representations of *Popish* rage and cruelty, invented on purpose to Affright Women and Children, No, all this is what Millions of harmless and innocent Protestants have suffered and experienced long before now,

witness the bloody reign of Queen *Mary* of *England*, and the cruel Massacre of *Ireland* in King *Charles* the 1sts time, wherein as History informs us were destroyed as good as 200, 000 Protestants, and such cruelties and barbarities committed, as the worst of Heathens and Pagans would blush at the thoughts of ; witness also the cruel and perfidious Massacre of *Paris*, and the Edict of *Nantz*, &c. — Let no Man therefore argue the impossibility of introducing *Papery* again into these Lands, because the number of *Papists* is but small in respect of the Protestants, for that will not render the design impossible, but rather make the Execution of it the more cruel and barbarous. A whole Nation upon the matter, must be corrupted from the Faith of the true religion, or be destroyed. You know or at least have heard what bold and violent steps were made towards this in a late reign, by bestowing upon *Papists* the most gainful preferments and highest marks of royal Favour, by unarming and disheartening of Protestants, and putting the whole power and strength of Britain and Ireland into the hands of *Papists* ; by sending over *Irish* Soldiers of the *Romish* persuasion to augment and strengthen a dangerous Army

my : And what this in a short Time might have grown to, was easier to foresee than to prevent ; since it is easy for an ordinary strength unresisted, to assassinate a whole Nation.

Thus I have shown you from what Seditious principles these Northern *Rebels* and their adherents do act, what are their designs and the Miseries and Mischiefs that would certainly befall us, did these invading and Lawless Disturbers of our peace, Succeed in their wicked Enterprises. And I hope what I have said is a sufficient hint to Arm you with Abhorrency and Detestation, against all their sinister and rebellious Courses- *Hell, Rome, France and Spain* the grand Enemies of our Religion, Laws, and Liberties, have ever been in combination since our happy reformation from *Popery*, to bring our Necks under a *popish* Yoke again. ‘ But not unto us, not unto us, but unto God be ascrib’d the Glory and the Praise, that they never as yet, have been able to accomplish their Accursed designs.’

VVell then my Brethren, what remains for us in this juncture to do ? VVhat ! but that as gallant and brave Britons, with a manly and heroick Intrepidity as becomes

comes true Protestants and a free born People, we stand up in the vigorous defence of our holy Religion ; that we vindicate the Honour, the Majesty, and Title of our only rightful and lawful Sovereign King *George*, with all that, fidelity, loyalty, affection, and assistance, that dutiful and loving Subjects are possibly capable of ; that we assert the Interests of our native Country, our Constitution, Laws, and Liberties with all that warmth of a true and undisguised Zeal, that matters of such high moment and near Concern, calls for at our Hands.

And the more Gallant and brave ought we to be in making Head against this wicked and unnatural Conspiracy, when we consider it in all its hainous & aggravating Circumstances. In effect it is a Rebellion against our happy and ever to be remembered Reformation from *Popery* and *Romish* Darknes ; a rebellion against the Ashes of holy Martyrs, and the blood of our pious fore-fathers, who resisted unto Death, that they might transmit and hand down to us who are alive this day, the blessings of a pure and unmix'd religion according to God's word. It is a rebellion against our Glorious revolution, and against the im-
mortal

mortal Memory of our great deliverer under God, the Glorious King *William*, who tho' he is dead, yet speaketh, and as we may say, yet liveth in that royal and wise Bequeathment he left us, in settling the succession of the Crown in the Protestant line, the blessings of which also, we this Day enjoy in the Illustrious House of *Hanover*, and in the Sacred person of our present rightful & lawful Sovereign King *George* who now enjoys it. It is a rebellion without any just provocation given, and without any just Cause for its foundation. And in fine, which still makes it the more criminal, It is a rebellion against the kind and merciful interpositions of Heaven and of Providence in our Favours, delivering us so often by a mighty Hand, from Misery and Ruin, when our religion, lives, laws, and liberties were in the utmost jeopardy and danger.

But Blessed be God, that as by his providence our lot is fallen to live in a mild and temperate Climate; So likewise we live now under a mild and gentle Government. As power is bounded by wise and equal laws, So likewise Dominion and Subject-ion are so sweetly and harmoniously tempered together, that, unless we betray our Selves it is almost impossible, that Sovereign

eignty should Swell into Tyranny, or Obedience degenerate into Slavery. And the prerogatives of the Crown are great enough to make our King, August and Glorious. So the rights and liberties the people are large enough to make them happy and prosperous: And the same laws that secures the rights of the one, secures also the rights of the other; So that both are as exactly bounded, & as strongly guarded as human Prudence, under the common assistance of God, can contrive

Pray then, what have we now to complain of? Are we grown weary of our Happiness, that like peevish and sick Children, we would have a change of what we were some time ago, so glad of. Then when it came we were like them that are said as the Psalmist expresses it, *Psal. 126. So overwhelming was the joy that fill'd the Land?* Do we not live, blessed be God under the protection of a King, who too tender, too just, and too good, to be contrary to the real welfare and true Interest of his People? Can his reign stain'd with one instance of Arbitrary despotick power? or has he assum'd, himself a dispensing power with any c

know

own Law of our happy Constitution? Can any say he has violated his Coronation Oath, or attempted in the least, the Subversion of our Constitution either in Church or State? Does he not make the same good Laws that were made for the safety and happiness of his People, the measures of his Power, and the rule of his Government? Can any of his bitterest Enemies, or even Envy itself, charge him with one instance of lawless Cruelty or inhumane Severity, ever since he ascended the Throne? No, no, but we have Reason to bless God for it, That he is a Prince incapable of taking Pleasure either in the distress of Widows and Orphans, or in the destruction or ravage of any of the meanest of Subjects, as some of his unhappy predecessors were:

Since therefore we live under the best and happiest Constitution of any this Day under the Cope of God's Heavens, Let every one of us do his part to perpetuate the Blessings of it by our thankful and grateful acknowledgments to God for his favours; and by a seasonable and vigorous defence of our religion, laws, and liberties.

Let us be steadfastly and religiously attach'd to the Family and Interests of our rightful

and lawful sovereign King *George*.
 And after so many Deliverances as we have
 mett with, and in them so many signa
 Testimonies of the divine Favour and Pro
 tection; we should be utterly unworth
 of the mercies we have already received
 if we did not chearfully rely upon th
 kind care and Providence of God for th
 time to come: As also if we did not g
 on stedfastly and with Intrepidity in h
 Cause, and be at least as couragious ar
 warm in our Zeal for Religion and L
 berty, as our Enemies are bold and in
 pudent for the cause of Idolatry and Sl
 very.

Let us therefore never Entertain in o
 Minds so much as a Secret thought
 Returning again into *Egypt*: But let
 stand fast and unmoveable in that glorio
 liberty and freedom from Popery, Slaver
 and arbitrary Power, wherewith Chi
 has made us free; and let us not be k
 tangled again, or caught in the Snare th
 our Subtle Enemies have laid, to have
 Necks brought under the Yoke of a f
 reign and tyrannical power, and our C
 iciences, of a false and forreign Religion

F I N I S.





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